斯人將自秦之地而來

"These from the Land of Sinim."—Isaiah 49:12.

CHINESE SUPPLEMENT TO THE FRIEND.

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The Land of Sinim.

BY REV. SAMUEL WOLCOTT, D. D.

Lo! the land of Sinim waking!
Touched by the rays of sacred light;
Glim'rings from the Orient breaking
O'er the darkness of her night;
On the terraced hill-sides resting.
Glancing over streams and lawn,
Temple and padoga cresting,
Gleam the tokens of the dawn.

With ancestral worship blending
Round the tablet and the tomb,
Whispers of the day impending
Breathe their prophecy of doom
Over altars and oblations,
And the gilded gods of wood,
O'er the incense and prostrations,
And the pagan rites of Boodh.

Lo! the faith which crossed the ocean,
Westward, with the Pilgrim Band,
Throbbing with unquenched devotion,
Westward crosses now the land,
Rocky ramparts swiftly scaling,
Westward o'er the world's highway—
Now, the other ocean hailing
Fronts the gateway of Cathay.

Onward, still, thy glorious mansion!
Westward to the isles and main!
Till the prophet's glowing vision
Bursts upon the sea and plain,—
Heaven and earth their gladness voicing,
Breaking forth with loud acclaim
O'er the ransomed host rejoicing:—
"These from land of Sinim came!"

The Time Has Come for the Evangelization of Chinese in the Hawaiian Islands.

In another part of this supplement, will be found the Report of the Home Committee of the Hawaiian Board. It has been submitted at a meeting of the Board and approved, having been drawn up with great care by Dr. Hyde. We commend it to the reading of all classes of our Island population, but specially to all such as profess to be laboring for the Evangelization of those born in a heathen land.

As Christians, professing to be the followers of Him who commanded, "Go ye into all the world and preach the gospel to every creature," we now make our solemn appeal. In the Providence of God, thousands of the Chinese have found their way across the broad Pacific to our shores. As Christians, it is not to ask why they came, or who brought them hither? They are here,—our neighbors, living in our families and forming a part of our Island community. Their speedy evangelization is an object to be prayed for and labored for! They are accessible. Many are anxious to learn, and some have already become members of Christian Churches and Christian Schools. More will follow their example, if labored with. Up to the present time, this work has been rather miscellaneous and unmethodical, but with the sudden increase of this portion of our Island population, the urgent and pressing demand is, for more method, more system, more activity, more prayer, more honest missionary work. As the Rev. Dr. Happer, wrote us some months ago, *The Chinese will swamp you unless you evangelize them.*

As friends of the Hawaiian nation, Hawaiian Government, the Church of Christ, and the well-being of both, the natives and the foreigners, in the Hawaiian Islands, we plead for the speedy evangelization ot the Chinese among our Island population.

The Importance of Evangelizing Chinese, Who Have Left Their Own Land.

It is now about half a century since efforts were first made for sending Protestant Missionaries to China. At an early period, the importance of laboring among the Chinese, who had left their own land, so impressed the mind of the celebrated Isaac Taylor, of Egland, that in his history of "Enthusiasm," we find this paragraph:

"That portion of the Chinese population which may be termed *extra mural* and which in numbers, exceed some European nations, may be considered as the depository of the happy destinies of the empire; for these expatriated millions are accessible to instruction, and if once they become to any considerable extent, alive to religious truth, no prohibitions of paternal despotism will avail to exclude the new religion from the mother country. It is a puerile feeling that would draw discouragement from the comparative diminutiveness and small actual results of the operations that are carrying on for the imparting Christianity to this people. These measures ought, in philosophical justice, to be viewed as the commencement of an accelerating movement, acting incessantly upon an inert mass, which by the very laws of nature, must at length receive impulse enough to be carried forward in the course of the propelling cause."

If a Christian philosopher, could thus reason, before even one convert was secured among the 400,000,000 of that great empire, we should now go forth and labor with assured zeal and confident of success. If any one desires to find encouragement to labor for the Chinese, let him carefully read the history of English, German and American Missionaries, who have been laboring in China, during the past half century.

The Bible Among the Chinese.

Extract from an Address by Rev. S. Whitehead, a Wesleyan Missionary from China, delivered before the B and F. Bible Society, in London, May 4, 1881:

"Who then can estimate the boon that is conferred when a book like this is given to a country like China? No version of the Bible was ever printed that opens its treasures to so many people as the Chinese version. The literary style is understood all over the empire, and in every Chinese colony. Though the people of the different provinces cannot understand each other's speech, they can each other's writing. In this respect China has the advantage over India, where so many languages are employed. No other language can convey the word of life to so large a portion of the human race. Alexander conquered the world, but it could not understand his Greek. Rome laid her belt of 1,000 miles around the Mediterranean, but her empire was a Babel. England has thrown her arms around the globe, but her Bible cannot be read by a hundred million souls; nor can the French, or the German. But the Chinese version is intelligible to hundreds of millions. Happy the man and honored the society who put the all-regenerating Bible, the Law, the Psalms, and the Prophets the Gospels, the Epistles, and the Apocalypse, into a language that can reach about eighty millions of homes, and four hundred millions of hearts.

And what a people the Chinese are! They are not Hottentots or savages wandering about red-ochred and tattooed, whose first sight of their printed language is in the Bible given to them by the missionary. They are an ancient and ingenious people, living under the most venerable government on earth, with a literature nearly as old as Moses—a people who had their poets, sages, and philosophers centuries before English history began, and who are trained in many of the arts of civilized life. They may justly be described as a keen, inquisitive, and reading people, with mental capacity for almost anything. And their patience, perseverance, and industry are proverbial. There is a beautiful story of a Chinese peasant boy, which illustrates their character. He was unable to study by day, and resolved to study by night, and not being able to buy a lamp, he carried home each night a glowworm to apply to his book. Give such men Jesus, and let them apply their glowworm to the Bible, and what a people! Make them familiar with the grand old patriarchs of Scripture and its inpired prophets; let them know its apostles and learn to adore the majesty and love the goodness of that high and heavenly figure that fills its gospels; let its narratives charm them, and pictured scenes delight their imagination; attune their minds to the music of its psalms, and engage their fancy with it parables; let its beatitudes and commandments control their life, its miracles awe their wonder, and its cross excite their gratitude and win their trust, and what may not the Chinese become? What nation may they not rival? What limit can be put to their power and progress? And among no people has the failure of every other system been so signal as among the Chinese. It might seem as if God had isolated them from the rest of the race for many centuries just to see whether human nature has in it any recuperative power, whether man - apart from God —can devise any system, social, political, or moral, sufficient for the suppression of vice, the exaltation of virtue, and the promotion of happiness. And certainly they have not been wanting in expedients. They have had three great national systems in full operation —two of them for twenty-five centuies and the other for twenty. These systems "occupy the three corners of a triangle—the moral, the metaphysical, and the material." They appeal to the three chief faculties of the soul, the will, the sensibility, and the intellect; and they unite in ignoring God. They have had ample facility for developing every possible potentiality they may have had for elevating the people. They have had a wide field, length of days, freedom from outside interference—they have basked in the smiles of the government, and enjoyed wealth and patronage. They have had every possible advantage, and what is the result? It is an empire more corrupt and degraded than they found it. Notwithstanding any good influence they may have exerted, the nation has sunk under their ægis into deeper darkness and fouler immorality—a most convincing proof that man-made systems, however plausable, can never regenerate human nature and raise the race."

"China is moving."

"China is moving. She is moving in the path of progress, knowledge, and civilization. The rate of movement may be slow, much slower than her truest friends desire; but the fact is beyond dispute.

"A single illustration will show this. For the first time in the world's history the Chinese flag has lately been seen in the middle of the Pacific. That one fact viewed in the light of the past, is in some respects more pregnant and suggestive than any which has occurred in connection with this Empire. That the nation which but the other day was content to conduct its commerce by means of the old-fashioned junk, which rarely ventured very far from the shore, should send a steamer across the Pacific, and thus enter into competition with foreigners on what might almost be called their own element, is really an important historical fact.

"But a few years ago China prohibited emigration, while other lands were seeking the services of the industrious Chinaman, and in a way maintaining their right to leave their native land. To-day those same countries are exerting themselves to repel the influx of the yellow race, while China is defending their right to foreign residence and good treatment.

"In nearly all the courts of the civilized world there are representatives of China. Instead of being a feeble power tottering to ruin, and likely to fall a prey to any adventurer, she has shown her ability to crush out the most serious rebellions; and when a Western empire, taking advantage of a temporary weakness, annexed one of her distant provinces, her diplomacy—which, indeed, has rarely failed her—enabled her to obtain its restoration. Instead of being looked upon with contempt as a military power, as a country which a single regiment of skilled soldiers might overrun and hold in subjection, she has come to be considered as a factor not only in Asiatic, but in European, politics; and it would seem that more than one of the most powerful nations of Europe were now courting her as a possible ally in some future momentous struggle. Her long sea-coasts and rivers are buoyed and lighted; some of her coal-mines are being worked under the superintendence of foreign engineers; a short telegraph-line is in successful operation; a company of native merchants own one of the largest fleets of steamers in the world: and many millions of the natives are clothed with the produce of foreign manufactures.

"We need not pursue the comparison further; for we have, we think, mentioned sufficient to show that China is progressing, that she occupies a very different position to-day to what she did only a few years ago, and that there are indications of still greater changes in the not distant future. That foreign improvements and inventions should not be adopted more readily is to many a matter of disappointment and vexation; but it should not be forgotten that national evolution is a slow process. China has been for some years, and is now, serving a kind of apprenticeship to true civilization, and the knowledge which she is acquiring in various ways she will one day apply to her advantage. The young Chinese who are being trained in foreign systems, whether at home or abroad, and who in time will fill official positions; the thousands who emigrate to foreign countries and return to live in their fatherland; the increasing number of Chinese who are becoming familiar in China with Western modes of life and government; in fact all ways by which East and West are virtually brought into closer contact, must cause the general, if gradual, adoption of Western ideas; and the adoption of Western ideas means individual liberty, national safety, and increased comfort and prosperity." *Shanghae Courier.*

Chinese Viceroy on Opium.

The Secretary of the English Society for the Suppression of the Opium Trade has received a letter from the eminent Chinese official, Governor-General Li Hung-Chang, who is regarded by many as the ablest and most influential man in China, in which he says:

"Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole queston from a moral stand-point; England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people. The ruling motive with China is to repress opium by heavy taxation everywhere whereas with England the manifest object is to make opium cheaper, and thus increase and stimulate the demand in China. I may take the opportunity to assert here, once for all, that the single aim of my government in taxing opium will be, in the future, as it has always been in the past, to repress the traffic—never the desire to gain revenue from such a source. Having failed to kill a serpent, who would be so rash as to nurse it in his bosom? If it be thought that China countenances the import for the revenue it brings, it should be known that my government will gladly cut off all such revenue in order to stop the import of opium. My sovereign has never desired his empire to thrive upon the lives or infirmities of his subjects. * * * My government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium; and *I earnestly hope that your Society and all right-minded men of your country will support the efforts China is now making to escape from the thraldom of opium.* I am, sir, your obedient servant, LI HUNG-CHANG."

"To the renovation of the Chinese people, the most formidable obstacle is the use of opium, a vice of recent growth, for the prevalence of which they have to thank the unscrupulous cupidity of Christian nations. It undermines the physical system, impairs the mental faculties, and smites the moral nature with a kind of paralysis. It impoverishes the individual and the public, and hangs as a dead weight on the prosperity of the State. A little cloud at the commencement of the present century, it has expanded with alarming rapidity, until it casts heavy shadows over the prospect of the future and on the hearts of the well-wishers of China. It threatens to sap the vigor of the Chinese race—a race that has seen the Egyptians and Assyrians laid in their graves, and continued to our own day with unimpaired vitality, sending forth fresh swarms from the old hive to colonize the steppes of Tartary and the islands of the sea, and to compete with European immigration on our own Pacific coast."—*The Chinese, by W. P. A. Martin.*

Testimony in Favor of the Chinese.

The following paragraph appeared originally in the "Springfield Republican:"

"It is now more than 13 years since I first met the Chinese in their own country. I have had much to do with them during all this time in the capacity of a customs officer of the Chinese government. I have met them as officials, as merchants, as artisans, as servants, and my knowledge of them in one instance has verified my experience of them in every instance. I do not hesitate to say that they are pre-eminent among Asiatics for frugality, enterprise and indomitable energy. In his family the Chinaman is in his best element; he is passionately fond of his children, and the worship he pays his ancestors and the reverence he has for his parents are material out of which it is possible to make a good and loyal citizen. As servants they have no superiors. They are faithful and willing. But they are essentially colonist, and will make a home in any country where they are well treated.

ERNEST T. HOLLWILL.

The First Christian Chinese Martyr.

Some years ago a Bible was given by a missionary to a literary man, a batchelor of arts, who looked into it from curiosity, but soon put it aside. Hearing some time afterwards of the progress the gospel was making, he was led to take up his book again, and such was the light that dawned upon his soul that he went to a native catechist for instruction. It cost him a struggle to break with the past, to let go all he had reverenced from childhood, to give up Confucius for Christ; but he did it. He sacrificed everything for Christ—wife, child, literary fame, money, and friends, and he is now the native principal of a theological college. Another man—a Confucian temple keeper, named Ch'é—at the city of Poklo, on the Canton East River, received the Scriptures from a colporteur of the London Mission, became convinced of the folly of idolatry, and was baptized by Dr. Legge. He gave up his calling, and set to work among his acquaintances and friends as a self-appointed Scripture reader. He would go through the streets of the city and the country round with a board on his back containing some text of Scripture. So successful was he that in about three years' time about one hundred of the people were baptized. And so mightily grew the word of God and prevailed that surprise and hostility were excited, and a fierce persecution broke out. The Christians were driven from their villages, and their property was plundered. Ch'é, the colporteur, was seized, and twice within forty-eight hours dragged before the Literati, and called upon to recant. This he steadfastly refused to do. He was therefore tortured by being suspended by the arms during the night. The next morning he was brought forward in an enfeebled state, pale and trembling, for a second trial. The officials and mandarins were cowed into submission by the gentry; but this brave old man was still firm in his resolve to cleave to the Bible and Christ, and expressed a hope that his judges would some day embrace the new doctrine. This was more than they could tolerate, and, like the judges of Stephen, they ran upon him with one accord and killed him on the spot by repeated blows of their side arms, and threw him into the river. Thus perished the first Protestant Christian martyr of China.—Rev. S. Whitehead.

Influence of Confucius.

We copy the following, from a Lecture of R. K. Douglas, Professor of King's College, London, on the Language and Literature of China:

As has been well observed by Wells Williams, "If Confucius had transmitted to posterity such works as the *Iliad*, the *De Officiis*, or the *Dialogues of Plato*, he would no doubt have taken a higher rank among the commanding intellects of the world; but it may be reasonably doubted whether his influence among his own countrymen would have been as good or as lasting. The variety and minuteness of his instructions for the nurture and education of children, the stress he lays upon filial duty, the detail of etiquette and conduct he gives for the intercourse of all classes and ranks in society, characterize his writings from those of all philosophers in other countries, who, comparatively speaking, gave small thought to the education of the young. The 'Four Books" and the "Five Classics" would not, as far as regards their intrinsic character in comparison with other productions, be considered anything more than curiosities in literature, for their antiquity and language, were it not for the incomparable influence they have exerted over so many millions of minds."

"Every minister of Christ should seek to bring out of this spiritual torpor such of his people as have fallen into it. Let the plain truth be brought home to every conscience, pungently and repeatedly, that one cannot be Christ's and yet not be like him; he cannot love the Savior's person and be indifferent to the coming of his kingdom. He who has no earnest wish and makes no self-sacrificing endeavor that the gospel of God's grace may be preached to all men, lives in a different atmosphere from that which our Redeemer breathed. For, as David Livingstone said, "The spirit of Missions is the spirit of our Master; the very genius of his religion." How can one who has not this spirit regard himself as a disciple of Christ? —*Missionary Herald*, Oct. 1881.

THE FRIEND,

JANUARY 1. 1882.

REPORT OF THE COMMITTEE

— ON —

HOME MISSIONS !

PRESENTED DEC. 1st, 1881.

The time has evidently come when the work of Chistianizing the Chinese population of these Islands must claim more than hitherto, the attention, activity, sympathy and generosity of Christ's people. What efforts have been made in this direction, have been hitherto mainly tentative and desultory.

Since the year 1830 there have been Chinamen on thse islands, at first, only straggling individuals scattered here and there.

In 1852, the first Chinese laborers, 98 in number, were imported into the Hawaiian Islands, by the bark *Thetis*, from Amoy, arrived August 2. The continued diminution of the native population, and their inaptitude for the strain of continuous toil, as well as the need of a large number of laborers for larger enterprises than had been previously undertaken, were the controlling reasons then as now, for opening these Islands to the countless millions of Chinese. The Census Tables show the suddenness and recentness of the increase of that element of our population. *

Since the last census in 1878, the Custom House Tables show that in 1879, 3,493 Chinese were added, in 1880, 1,877, in 1881, (9 mos.) 1,518, in 3 years 6,888. The present number of Chinese, according to the figures, is 12,804, out of a total (estimated) population of 66,895. According to the census of 1878, there were, on Oahu 2,216 Chinese; Hawaii, 1,698; Maui, 1,990; Kauai, 859; Molokai and Lanai, 84,

Of these, there are, according to the computation of the Acting Pastor of Honolulu, a total on all the Islands, of 286 Church members. Yet these few constitute an element whose influence is vigorous, healthy, and strongly felt all through the Kingdom. In Honolulu, a Chinese Church was duly organized by a Council convened June 8, 1879, 33 joining by letter, and 6 by profession. It now numbers 61, (Nov. 1881). Stimulated by a generous donation from J. T. Waterhouse, Esq., the work of building a chapel was undertaken, and a lot purchased. A beautiful and commodious house of worship was dedicated Jan 2, 1881. It is 60 feet long, 30 feet wide, with social rooms below, and a large audience room above. The total cost was about $12,250, the lot alone costing $4,700, the builder's work $6,550, furnishing and other expenses $1,000. Of this amount, $5,500 has been paid by the Chinese themselves, $1,800 were raised at a Fair organized by a few ladies, the balance has been given by our citizens generally.

There is a regular Sunday Congregation of 140; a Sunday School in Chinese, every Sunday morning, with an attendance of 50; 1, in English, Sunday afternoon of 90 pupils, and 40 teachers. A Wednesday evening prayer meeting is regularly maintained with an attendance of 70. A Choir of 20 lead the Sunday Services, and there are large reed organs in both upper and lower rooms, which Chinese men and women have learned to play. The congregation can sing nearly 70 different tunes. The hymn book used, is one published by the Presbyterian Mission in Shanghae. The Church has pledged Sit Moon the acting pastor, a salary of $480, though the Church members are with two or three exceptions very poor, mostly day laborers, and cannot raise more than $300 themselves. The rest is paid by a few Christian friends, who have pledged themselves to supply what may be lacking of the salary promised. *

A Chinese Young Men's Christian Association was organized in 1877, and duly chartered, according to law, Nov. 13, 1877, under the name of "You Hawk Jihu Taw Hue." It has now a membership of 131, not all residents of Honolulu. It occupies the premises No. 96 Nuuanu street. The upper front room is a Social Hall, with pictures, tables, chairs, books, &c. The lower room is a crockery store, managed by the Association, and the profits spent in various ways in promoting Evangelistic work among the Chinese. The rear building is a ware-house and lodging-house. The Association has a regular monthly meeting for business, besides maintaining its own devotional meetings, Sunday noon and evening, immediately after the Church services. It is to these meetings that they bring their countrymen, and try to lead them to the acceptance of Jesus Christ as the only Divine Redeemer for sinful men. This Association not only helps in the support of Sit Moon, but aids and stimulates the feeble bands of Christian Chinese located at different points on the other islands.

It is evident that the Christian Chinese are ready and active in doing their part in maintaining Christian ordinances and Christian institutions among their countrymen. Nor have Christian people in our own communities been unmindful of their special responsibilities in reference to the work of evangelizing the Chinese.

The Christian families into whose service there came some of these Chinese a score and more of years ago, did what they could to instruct them in English and to make known to them the way of life through Jesus Christ. One of these early converts united with the Fort Street Church. Ten united with the Bethel Church; for from the very first Rev. Dr. Damon has taken special interest in the social and religious welfare of the Chinese. A school for teaching English was open-

* Census Tables.

	ALL THE ISLANDS.			HAWAII.			MAUI.		
	Total	Females	Males	Total	Females	Males	Total	Females	Males
1866	1,200	110	1,099	191	11	180	275	37	239
1872	2,938	107	1,831	371	17	354	405	21	394
1878	1,916	231	5,695	1,698	65	1,663	1,930	38	992

	MOL. AND LAN.	OAHU.			KAUAI.		
	Males	Total	Females	Males	Total	Females	Males
1866	6	497	32	465	236	30	206
1872	5	917	47	870	240	12	218
1878	84	2,216	119	1,097	858	9	849

Custom House Tables.

	Ar.	Dep.	Add	
1879	3,810	317	3,492	of theee
1860	2,505	628	1,877	140 females.
1881	2,074	556	1,518	
			6,888	

* The greater part of the addition to the Christian element among the Chineae, has come from those trained under the Rhenish and Basle Missions. We owe much to the interest which the Missionaries, especially Rev. R. Lechler have taken in the Chinese immigrants. But they are mostly of the laboring class, and mostly Hakkah people, between whom and the Cantonese there is the same want of sympathy, as between the Irish and English, and this is a great obstacle to full success.

ed at the Bethel under Mr. Dunscombe, from 1870 to 1880, 248 Chinese received instruction in English three evenings in every week. The board of Education, on application from Dr. Damon, granted in 1869, $200 annually, in aid of the school, increased in 1879, to $300. In January, 1880, the Board of Education engaged Miss Payson as an English teacher in the Chinese School, held in the lower room of the Chinese Church. The school was begun in September, 1880, by the Chinese Y. M. C. A., who sent to California for a Chinese teacher. He was not able to speak English, but taught the children to read Chinese. He retured to China, and another teacher was found in Honolulu. He teaches Chinese in the mornings, and in the afternoon Miss Payson teaches English. The school opened with 17 scholars. There are now 39. Miss Payson was formerly connected with the Mission of the A. B. C. F. M. in Foochow, China. She came to Honolulu, through the kind agency of the American Board, who recommended her to us and paid her travelling expenses. Miss Payson has also an evening class of Chinese young men studying English.

The Honolulu Y. M. C. A., by advice of Rev. Dr. Damon, took up Evangelistic work among the Chinese as a department of their Christian work. A Sunday school for teaching English, and so affording an opportunity to teach Christian truths, was opened in the vestry of Fort Street Church, the first Sunday afternoon in January, 1872. J. B. Atherton Esq., acted as Superintendant, assisted by a corps of volunteer teachers, one for every two or three scholars. It was suspended during a greater part of 1880, but was resumed again in the Chinese Church in January, 1881. On the return of Mr. Frank Damon to the Islands, he has interested himself in this enterprise and secured additional teachers as well as a large increase in the number of scholars. It was through the efforts of the Y. M. C. A. that Sit Moon was secured to act as colporteur among the Chinese. He came from California at the recommendation of Dr. A. W. Loomis, and began his labors May 16, 1875. When Sit Moon returned to China in 1878, to bring back a wife, his place was supplied by Sat Fan, who had been several years under the instruction of the Rhenish Mission, but had come to the Islands as a contract laborer. Through the agency of the Chinese Committee of the Y. M. C. A. Sat Tan was sent to Maui, to act as colporteur on that Island; Wong E was sent to Hilo; and Ho Ah Pui to Kauai. None of these are now in this service, for good and sufficient reasons that need not now be detailed. Ho Ah Pui at present is engaged as the Y. M. C. A. colporteur for Honolulu and Oahu, and is proving also an excellent teacher of Chinese (Canton dialect) for Mr. Damon.

The direct participation of the Hawaiian Board in the work of Chinese Evangelization has been mainly in appropriating from time to time special grants in aid, as individuals, or the Y. M. C. A. made application for such aid from the Board. In 1869 the Board made a grant of $200 to the school established by S. P. Ahiong, and afterwards conducted by Mr. Dunscombe. For nearly two years, 1869, 1870, the Board employed S. P. Aheong, or Ahiona, as a colporteur among the Chinese on the various Islands, paying him an annual salary of $800. He was previously a storekeeper in Lahaina, but had, under the teaching of Miss Mary Green, renounced heathenism, and taken up Christian life and duty. Rev. C. B. Andrews recommended him to the Board, and on receiving his appointment as the Board's colporteur, he gave up his business and devoted himself to the Evangelization of his countrymen. He left the Islands May 26, 1870, expecting to spend a year in China, and then return. But he never came back. He died in China, and his widow, a Hawaiian woman, returned in 1880, and now has her home again on Maui. The colporteurs on Maui and Kauai received each $100 annually from the Board, the Christian communities on those Islands paying the remainder of their salaries, $300 each annually. The foreign Church at Hilo, has supported a Chinese colporteur for two years. The Kohala and Pahala plantations have each a Chinese teacher and preacher, in their employ, enrolled on the books of the company and receiving regular monthly wages. 28 Chinese have united with the Hawaiian Church in Kohala, on profession of their faith, during the last four years.

It is evident from this historical statement that the work of evangelizing the Chinese population of these Islands has not been neglected, yet neither has it been thoroughly systematized and as earnestly pushed as is practicable and desirable. The Chinese population has more than doubled in the last three years. The Honolulu Y. M. C. A. find their sympathies and efforts called out more in the direction of labor for the welfare of young men now coming in such numbers, to seek employment, and a home in these Islands. This Board has, by vote, several times placed on record the declaration of its readiness to do whatever is needful and expedient in caring for this large and important element of our population. It was under the direction of the Advisory Committee appointed by this Board, Feb. 4, 1879, that the Chinese Church was organized. Repeated efforts have been made through correspondence with Dr. Happer, of Canton, and others, and by personal solicitation to secure some one competent to take charge of this wide and open field of Christian labor, but hitherto with no success. In the good Providence of God, just at this juncture, we have lately welcomed home the son of one of our own members. Mr. F. W. Damon has returned after five years' absence, to the land of his birth. He comes with all the high powers God has given him, developed and perfected in the discipline of school and court and travel, after years of the best culture that modern society can give. He comes ready to consecrate all to the service of the Divine Redeemer in laboring for the elevation and Christianization of the Chinese whom God's Providence has recently brought in such numbers to these Islands. This Board has invited him to take charge of this department of Christian work in behalf of our Churches and for the furtherance of Christ's Kingdom in this world, and he has consented to do so. It now only remains to take suitable action for the proper organization and maintainance of this department.

Your Committee think it unwise to impose any additional pecuniary obligation upon our enfeebled Hawaiian Churches. This Board was originally established for the management of the Missionary work undertaken by Hawaiian Christians. The following statistical table will show what changes have occurred in the relative ability of Hawaiian Churches and the foreign residents:

	1864	1865	1866	1867	1868
Tot. Cont.	$3,569.86	$5,287.57	$5,757.72	$8,979.84	$6,087.49
For. Res.	194.61	323.92	546.82	390.15	582.83
	1869	1870	1871	1872	1873
Tot. Cont.	9,463.94	10,180.54	6,734.56	11,069.09	10,849.93
For. Res.	1,347.81	1,336.25	2,126.27	970.20	2,076.70
	1874	1875	1876	1877	1878
Tot. Cont.	5,834.59	10,237.10	4,806.26	4,973.83	5,993.24
For. Res.	880.95	649.59	1,240.25	953.00	1,792.40
	1879	1880	1881		
Tot. Cont.	$6,439.91	$5,000.00	$5,200.50		
For. Res.	1,308.84	1,240.25	944.11		

Since 1872 the Hawaiian contributions have fallen year by year. The foreign residents, that first gave one fifteenth, now give one fifth of the total amount.

Yet it must be remembered also that there are at present many and pressing calls on the Christian liberality of this community. Oahu College needs at least $50,000 for proper enlargement. The Y. M. C. A. building fund has already secured subscriptions to the amount of $12,000, and will require $15,000, besides a large annual outlay. The Honolulu Library Association wishes to put up a building as soon as $12,000 can be secured.

As an indication of the readiness of the Chinese to welcome Christian effort for their enlightenment in Christian truth, it is worthy of mention that at the little Hawaiian Chapel in Palama, a suburb of Honolulu, twenty-four Chinamen came in to hear the Chinese colporteur preach to them. There are sixty Chinese in the prison, and twenty in the hospital, who are regularly visited by the colporteur every Sunday.

Nor must we forget that while this work of Christianizing the Chinese resident on these Islands has grown into great importance, and is intimately connected with the future prosperity of the Hawaiian Kingdom, the reflex influence of our work here on the people of China, is also becoming a matter of great importance. When there shall be more direct and frequent intercourse between Honolulu and Hong Kong, we shall hear even more frequently than we now do, of the influence of our work here, on Missionary work in China.

In view of the facts now presented, your Committee would recommend the adoption of the following resolutions:

1st. That a special effort be made to secure at least, $2,000 annually, to be spent under the direction of this Board, for this department of Christian Evangelization; that the A. B. C. F. M. be asked to assist in this work by a grant in aid, of $1,000 annually; and that at least $1,000 be raised among the foreign residents cooperating with this Board; to be expended as follows, viz: $300 for the salary of a Chinese colporteur for Honolulu and Oahu; $500 for travelling and incidental expenses: $1,200 for the salary of Mr. F. W. Damon, who is to have charge of this whole work, under the direction of the Home Committee of the Board.

2d. That effort be made at once to secure three Chinese colporteurs for Hilo, Makawao and Kauai, respectively, to be supported by those communities, aided if needed, by special grants from this Board.

3d. That the Christian Chinese in Kohala, Hilo and Makawao, be encouraged and urged as soon as possible to organize, in each of those districts, a Church, with a pastor and house of worship of their own.

4th. That Chinese young men of suitable gifts be sought out and put in training for Evangelistic work among their countrymen.

5th. That a copy of this Report be sent to the A. B. C. F. M., with a request for their approval, and aid, as above suggested, and a Commission from them for Mr. F. W. Damon as a teacher for the Chinese students in the North Pacific Missionary Inssitute.

Respectfully submitted.

C. M. HYDE.
S. C. DAMON.
H. WATERHOUSE.
J. M. NAUKANA.

REMARKS UPON CHINA.

By Rev. S. J. Humphrey, D. D. of Chicago.

We copy the following interesting Paper, prepared for the *Advance*, and which appeared a few weeks ago in that paper:

I. China has a threefold division:

1. China Proper: the eighteen provinces.
2. Manchuria: the country of the reigning Emperor, and of the Manchus who conquered China in 1664. 3. Colonial Possessions: Mongolia, Ili, Koko-nor and Thibet.

II. This empire comprises one-third of Asia and one-tenth of the habitable globe. It is exceeded only by the Russian Empire with 7 725,000 square miles, and the British Empire with 6,890,000 square miles; having itself 5,300,000 square miles. It is one-third larger than all Europe. You can lay the United States upon it, Alaska included, and have room round the margin for half a dozen of Great Britain and Ireland.

III. China lies on the southeastern slope of Asia. It is walled in from the remainder of the continent by gigantic chains of mountains having some of the loftiest peaks on the globe.

IV. It equals this country in variety of climate, navigable streams, fertile soil and mineral productions. Besides, it has the tea-plant and the silk worm.

V. China has at least 400 canals, equal to all the rest of the world. Some of them are 2,000 years old; the longest was dug 600 years ago and is twice the length of the Erie Canal. That Titantic work of defense, the Chinese Wall, was built more than 100 B. C.; it is 20 to 30 feet high, 15 feet broad, and 1,500 miles long, and represents more human labor than any other structure on the globe.

VI. China is the oldest nation in the world; 2,000 years before Christ it had an elective monarchy. The names and dates of 58 monarchs before Romulus founded Rome are extant. "Its authentic annals reach back beyond Abraham. It was substantially what it is now—and what it had been for 3,000 years—when the shores of Britain echoed the first war cry of our invading barbaric fathers."

REASONS WHY CHINA HAS SPECIAL CLAIMS UPON US.

1. *Its proximity.* Among the great Christian Powers, we are China's nearest neighbors. The western shores of the United States look off to the eastern slope of Asia, with only the free, broad highway of the Pacific between. The natural conditions are favorable to the closest intimacy of trade and moral influences.

2. *Its friendly feeling.* When the four powers, England, France, Russia and the United States, joined to open China, ours was the least offensive in the demonstration. Many in high authority in China simply and intensely hate England for forcing upon them the opium trade, a trade as demoralizing to them, as the liquor trade is to us. Our diplomatic service has been on the whole more acceptable to China than that of any other nation. This was pre-

eminently so in the case of our Minister, Hon. Anson Burlingame. After six years there China offered to his acceptance honors never before or since conferred on a foreigner. She made him her Ambassador to all the Western people. And through him her first treaties were made with the outside world. It was to the United States the Emperor of the Middle Kingdom first uttered the word for which the world had waited four thousand years: China reckons herself one in the brotherhood of the nations, and desires to be at peace with all men. In spite of the senseless and shameful treatment of the Chinese on our shores, the new treaty with us, negotiated by President Angell and others, shows that the friendly feeling still exists. The favorable condition opens a wide door for American Christianity. Shall we not enter in with all the forces we can command?

3. *Its immense population.* China contains more than one-quarter of the population of the globe. The Chinese Ambassador at Paris places the number at 400,000,000. But who can make realize to himself the vastness of this number! Eight times as many people as in the United States! one-third more than in all the countries of Europe combined! Every fourth man of the human race wears a tunic and a cue. Every fourth woman is born to a heritage of such sorrow and degradation that it is said to be the chief burden of her prayer in the Buddhist temple that in the next state of existence she be *born a man!* This immense mass of people, by the mere force of its numbers, may yet become a very important, possibly a disturbing, factor in the world's life. At some point in the past the growth of Chinese civilization ceased. Shut up in an impenetrable seclusion she has for centuries simply "stood in her tracks marking time" But "the two-leaved gates" are at last opened. The prodigious forces of modern progress are pressing in upon every side. In spite of herself even, China has again taken up her march, and is beginning to keep step with the mighty movements of the Christian world.

These great populations lie together. They are a closely compacted mass. Whatever stirs one part is likely to stir all parts. And when you move China you move one-fourth of the human race. Not only, then, its countless millions of human souls, bound with us to the judgment, its probable place as a great power in the generations yet to be, but its possible rapid conquest when once the work is well begun, demand that we should do our utmost to cast into their dead masses the living, omnipotent forces of divine grace.

4. *The character of the people.* China is the most civilized of the pagan nations. Races, like empires, decay. But the Chinese are still a vigorous people. They are the great colonizers of the East, and are pushing east and southeast by thousands and tens of thousands into the islands of the Pacific and west into Manchuria, Mongolia and Thibet. They will ultimately become the dominant race in all these vast countries.

5. *The religions of China.* The religions of China reach back into an obscure antiquity. Confucius the great moral light of the empire, born 552 B. C., set himself to revive a religion which, a thousand years before, was itself a revival of a religion which had fallen into decay 2000 B C. He was rather a moralist than a religious teacher. His work makes almost no mention of a personal God, or of man's duty to a Supreme Being. A philosopher, Lao-Tze, living about the same time, supplied the supernatural or superstitious element, and Buddhism, introduced in 61 A. D., attempted to answer questions concerning life, death, and, above all, human suffering. But like Confucius, it had nothing to say of God or redemption. The great mass of the Chinese adhere to all three of these religions. But greater than these together is the worship of ancestors. Thus they are indeed a people "having no hope and without God in the world." It is said they spend $200,000,000 annually for idolatry. Nine-tenths of the Chinese have never even heard of the central truths of Christianity.

6. *Missions to the Chinese.*—Tradition says that the Apostle Thomas first introduced Christianity into China. With what result there is no certain account. In 635 A. D. several *Nestorian* missionaries were received with favor by the Emperor and the new religion flourished two and a half centuries, as attested by a remarkable monument still existing in the Province of Shensi. It then became lost in the surrounding heathenism. The *Papal Church* has had a varying success in China several centuries. The work has had a considerable breadth, but the depth of it may be inferred from the fact that in a single district, during the prevalence of famine, 30,000 were baptized at one time, without previous instruction, in return for food.

Robert Morrison, of the London Missionary Society, went as the first *Protestant missionary* to China, in 1807. He baptized his first convert secretly, at a spring from a hillside by the sea, in 1814. In 1818 Morrison and Milne published the entire Bible in Chinese, a work which the Roman Catholics have never done, after an occupancy of hundreds of years, and with many thousands of converts, as they claim.

In 1840 there were only three native Christians in connection with Protestant missions; now there are 20,000. The increase last year was more than ever. Should the same ratio be kept up for twenty years, the number of Christians would be 2,000,000.

There are 310 missionaries in China, of whom 60 are ladies, besides 80 ordained native preachers, and several hundred other workers.

In eight of the eighteen provinces there are no resident missionaries. Taken as a whole, China has one ordained missionary, native and foreign, for every section four times the size of Massachusetts.

The American Board has two missions in China, the Foo Chow and the North China Missions. Connected with them are nineteen ordained missionaries; two physicians; thirty-one lady missionaries; twenty-six native preachers and pastors, and thirty-nine other Christian workers, a total of 117. The gain in the membership of the native churches of the American Board during the last year was thirty-three and a third per cent.

A Great People Misunderstood.

"Never have a great people been more misunderstood. They are denounced as stolid, because we are not in possession of a medium sufficiently transparent to convey our ideas to them or transmit theirs to us; and stigmatised as barbarians, because we want the breadth to comprehend a civilization different from our own. They are represented as servile imitators, though they have borrowed less than any other people; as destitute of the inventive faculty, though the world is indebted to them for a long catalogue of the most useful discoveries; and as clinging with unquestioning tenacity to a heritage of traditions, though they have passed through many and profound changes in the course of their history.

They have not been stationary, as generally supposed, through the long period of their national life. The national mind has advanced from age to age with a stately march; not indeed, always in a direct course, but at each of its great epochs recording, as we think, a decided gain; like the dawn of an arctic morning, in which the first blush of the eastern sky disappears for many hours, only to be succeeded by a brighter glow, growing brighter yet after each interval of darkness as the time of sunrise approaches.

The existence in such a country of such a thing as a national mind is itself an evidence of a susceptibility to change, and at the same time a guarantee for the comparative stability of its institutions. It proves that China is not an immense congeries of polyps, each encased in his narrow cell, a workshop and a tomb, and all toiling on without the stimulus of common sympathy or mental reaction. It proves that China is not, like Africa and aboriginal America, or even like British India, an assemblage of tribes with little or no community of feeling. It is a unit, and and through all its members there sweeps the mighty tide of a common life."—*The Chinese, by W. A. P. Martin.*

AMERICAN MINISTER ANGELL'S LETTER.

On Chinese Scholarship.

In the *Monthly Bulletin*, published by the "Students' Christian Association" of Michigan University, we find the following most interesting letter, written by President Angell, while U. S. Mininter, at the Imperial Court of China, Peking;

PEKING, April 16th, 1881.

To the Students' Christian Association:

MY DEAR FRIENDS: I believe that no Sunday passes in which I do not think of your pleasant morning meeting. I have been rejoiced to hear that the year is going so prosperously with you. I have often thought I would take the liberty of writing you, and now a request I have received from Mr. J. encourages me to execute my purpose. His intimation that some word from me on the subject of missions might not be uninteresting to you prompts me to offer the results of my observation here upon one point, namely, the belief more or less prevalent in the churches and among Christian students that large talent and eminent scholarship are superfluous in the work of Foreign Missions, that the foreign field does not furnish scope for distinguished ability and attainments. Some men who would have the foreign work carried on, really think, if they do not say, that any man of earnest and devout spirit will do well enough for that work while the most gifted preachers and teachers should be retained at home. And I fear that the most gifted young preachers themselves sometimes cherish that opinion sufficiently to interfere somewhat with an impartial decision between the claims of the home and the foreign field.

Mark, I am not about to attempt to lay down the principles which should guide one in deciding in what part of the Master's vineyard one should labor, whether as preacher or as teacher. But I wish to make it clear that in China at least the missionary work furnishes the amplest scope for the most thoroughly trained and most gifted minds.

In a most emphatic sense it may be affirmed that public opinion here is made and this empire is governed by scholars. With rare exceptions men cannot attain to official position of even moderately high grade, unless they have evinced their scholarship in public examinations. Many thousands who have passed such examinations are ever waiting for vacancies in the public offices. They form a large body of what are called the literati and the gentry. Many of them are teachers. The great mass of uneducated men literally count for nothing in shaping public opinion upon any subject except in moving the tyranny of some provincial officer. But China can never be called in any just sense Christian, until a fair proportion of these scholars espouse Christianity.

Now in learning these scholars have a great pride, in admiration of their own classics and of their proficiency in them an almost Pharisaic pride. These classics furnish for them their instruction in religion, philosophy, moral and practical life. From childhood they learn them by heart. It is in the style of the classics that they must write. The finest essay is that which most artfully dovetails together fine sentences and phrases from those venerable books. Though the well established reputation of a foreigner of a Western scholarship may find a certain recognition among them, yet they regard the Chinese classical learning as so far superior to all other learning that, whatever other attainments a foreigner has, he must be familiar with the Chinese classics to command from them very marked respect for scholarship or to exert much influence in modifying their religious opinions. Moreover they are so careful in respect to style in expression, they have been trained to so nice a linguistic sense that a large command of the language is essential to the exercise of any considerable power over them. I am assured that the early translations of some portions of the scriptures are ridiculed by them for their faulty style.

Now remember that to preach effectually to some men or to discuss with them or to comprehend and use their classics one needs to master as far as possible this most difficult of languages. It is no exaggeration to say that the complete mastery of this language is the work of a lifetime. The most accomplished missionary or civil officer of foreign birth is obliged to keep his Chinese teacher by his side to the very last. Men who have been forty years diligently studying and constantly using the language do this. Then one needs to saturate himself with the very spirit of the Chinese classics and to be able to quote them freely and to grasp the Chinese philosophy and theology, which are very subtle.

I think it must be obvious that the very best mind will find here a task quite sufficient for his best powers, and that no man need fear that he can bring more talent to his work than is necessary. The Jesuits two hundred years ago acted with wisdom in sending their picked men here, and some of them became advisers of Emperors and did reach and convert men of the literary class, including some of the highest officials in the Empire.

I would not be understood as intimating that there are not now men of high talent and acquirements in the missionary service here, nor that men of even fair intellectual gifts many not do good work here, nor that the conversion of the ignorant Chinese, from which class most of the converts are now obtained, is not of great importance. But one longs to see larger conquests of the class which really makes China, which governs it, which controls its ideas and its policy. We do not presume to limit the power of the Holy Spirit to touch these. But reasoning in the usual way concerning the human instrumentalities needed to reach and move them, I think it may now be clear to you that the most vigorous and gifted mind will find full scope for all his powers in bringing the scholars of China to the cross of Christ.

I shall rejoice beyond measure at the coming of the day when I can again meet with you and talk with you of these and kindred themes dear to us all.

Meantime with my best wishes and prayers for you all both individually and as an Association, I am

Yours Very Truly,

JAMES B. ANGELL.

THE HON. JAMES B. ANGELL, our late Minister in Peking, has written a note to the missionaries in China informing them: "It may be known to you that in 1862 an order was issued by Prince Kung exempting Chinese converts to the Roman Catholic faith from the assessments sometimes made by officials for processions, theatricals exhibitions, etc., which form a part of heathen services. At my request, the Tsungli-Yamen have now sent an instruction to all the high provincial authorities in the empire to consider the order above referred to as henceforth applicable to Protestant Chinese converts, as well as to Roman Catholics. The same exemption is secured to the former as to the latter. I am instructing our consuls to inform the missionaries in their districts of the fact." The decree orders that when local authorities meet with subscriptions which have a mixed nature—civil and religious—they must honestly separate them one from another, and not impose them without judgment or discrimination; and that Christians who are injured on account of their refusal to be assessed their share toward these useless services shall be compensated and that the persons who offend against them shall be punished.—*Independent.*

OUR SUPPLEMENT.—Realizing the importance of calling public attention to the Evangelization of the Chinese on the Hawaiian Islands, we propose issuing during the coming year, a

CHINESE QUARTERLY SUPPLEMENT.

On the 1st of January, April, July and October. As these publications will incur additional out-lay to the regular issue of the Friend, any persons disposed to favor the *gratuitous circulation* of this supplement, are requested to send forward their contributions.